were having a meeting of any sort, however informal, at which they wanted to speak of anything important, they were careful to exclude Dorobi from it; and if a Dorobi insisted on intruding, they would talk only of trivial matters till he had gone. One day when I was talking to some Dorobo about their land, they insisted on my sending out of earshot a Kenyi who was with me — they even took me out of his sight and spoke in low voices, for the subject was too serious to be heard and perhaps ridiculed by a Kenyi. It is thus not difficult to understand how an acephalous horizon like the Dorobo can fall into chaos, and this is what I believe has happened among the Dorobo. Pressure of various kinds was by 1937 forcing the Dorobo to be more wary than ever, and the clan system could give them all the administrative organization they needed. Hence the local council could lapse, and with it the office of Kiruaktuk (though the term names remained), so they lost become useful terms of reference.

Nevertheless, the local council is clearly associated with the punishment of crime, and it is therefore necessary to understand something of the way in which it did its work to this end.

All the elders and circumcised men of a district formed the council. They met at the foot of a tree where the undergrowth was cleared away to make an open space. Any tree would do, for unlike the Kenyi they had no special trees which mark the demand. The functions of the local council were described briefly by a Dorobo in the following words: Kimos sabik ai ilosi ne ninyae ak ai yae, ai ilalae ghi nabat. Ingoros ak ake nabat, ilosa ai ilae anae ake. "We take counsel that we may find what is good and leave what is bad so that all men may understand. If any man refuses, he is driven out of our country". Questions of theft and homicide were discussed by the council. It considered what steps to take when feud was aware, and disputes of all sorts between people of different clans were heard and settled. The decision of the council was announced by the Kiruaktuk, who after hearing the opinion of the meeting, would stand up and say what ought to be done. It was then left to the people concerned to carry out the suggestion, for each it was, in effect, rather than an order.

The way in which the law is enforced is liable to be something of a puzzle to the casual observer. The safeguarding of Dorobo political organization is public opinion, and behind public opinion is the fear of the dead. People know that it is wrong, that is, contrary to custom, to do a certain thing; they know also that if they do it, their friends will do something unpleasant to them, and, what is really more important of all, they know that ancestor ghosts, "the spirits of the dead disapprove". Hence in order to understand how Dorobo law works one must know something about their religious beliefs. To the European these matters are double Dutch, but they are effective in that the Dorobo have been able to survive till to-day as a unit sufficiently law-abiding to hold the area and carry on its existence in face of human and non-human enemies, and to maintain its place as a living organization.

Among people like the Dorobi, the council habit has become an almost daily business, but in fact almost none is to the equivalent of a club, though without the accessibility of a club, but this is not possible for people who